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GEORGE STORRS, EDITOR AND PUBLISHER.

MISS H. W. STORRS, Assistant.

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INDEX TO SUBJECTS.

	PAGE
A BRIEF TRIBUTE. By Wm. H. Spencer	396
THE BIBLE EXAMINER. By H. W. S	397
MEMOIR. By H. W. S	397
NOTICES OF THE PRESS	403
IN MEMORIAM (Poem). By John Lyle	408
IN MEMORIAM. By Eld. S. W. Bishop	408
" " *By Butler Packard*	409
" " *By Augusta A. Steadman*	409
LETTERS AND EXTRACTS	410
"GOD IS LOVE." A Sermon by Geo. Storrs	414
THE BIBLE EXAMINER. By H. F. Johnson	417

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A Brief Tribute.

GEORGE STORRS is a name around which cluste the brightest gems in memory's tablet; a name, the bare mention of which brings to our mind, in bold relief, a character combining, in a rare degree, all the Christian graces, the greatest of which is "charity." His character was a model for imitation. From a long and intimate acquaintance I *knew* him as but few could. I was familiar with his struggles and sacrifices to advance the truth. All was laid on the altar. Few only know the sacrifices that he and his family made; and now that the shadow of death rests upon that home from which we have derived so much light, the sorrowing family should be remembered in our prayers and alms unto the Lord. They need our help and sympathy. It is but just this should be known, although I write it without their knowledge.

To GEORGE STORRS *self* was unknown. He was the most unselfish person I ever knew. To him Christ was all in all. LOVE was the soul of his being—the love of God in giving His beloved Son to be "the Saviour of the world," who shall "be testified to all men in due time," was his constant theme. But his mind was wholly free from a proselyting spirit. He never pressed his views upon others, but when opportunity offered he would freely give the reasons for his faith with such clearness, simplicity, earnestness and logic, and with such a loving spirit, as to win approbation, in spite of prejudice or preconceived notions to the contrary. His friendship meant more than human words. Benevolence was the mainspring of his being. He illustrated, by every means in his power, the truth of the inspired words, that "it is more blessed to give than to receive." In contributing to the happiness of others, and in bringing out the silver lining to the darkest clouds, was his supreme delight.

Often, during his painful illness, with tears of joy, he reaffirmed his confidence in the truth of the views of God's character and government which he had set forth in the BIBLE EXAMINER, and discoursed earnestly of God's purposes of love regarding the race in "the ages to come," and often expressed the hope that he might be a chosen instrument in the hands of God —be a member of the Lamb's bride—in fulfilling God's promise and oath to Abraham to bless all the families of the earth. As he approached the valley of the shadow of death this confidence and hope grew stronger, filling his heart with inexpressible joy. In life he earnestly sought to honor God by cherishing and promulgating Scriptural views of his character and government; and we cannot better honor the name of the dear departed than by thus following in his footsteps. God has given his beloved rest, but death's triumph will be short. WM. H. SPENCER.

New York.

HENRY SEITZ, of Palmyra, writes: Your note informing me of the sad news of the death of our much-loved Brother Storrs is only received; but I am not surprised, for we all expected he could not remain much longer with us. I have known him since 1842 or 1843, when I heard him expound the prophecies concerning the Second Advent movement at the Landisville, Campville, Lancaster Co., Pa. Oh! how much I am indebted to him for the knowledge of the Scriptures at the time he first circulated his Six Sermons, declaring that man was not immortal; afterward came the glorious truth that all men should have an opportunity for eternal life, either in this life or in that which is to come. Please to keep me posted. What is to become of the BIBLE EXAMINER? Will it be continued? If so, send me one, and count me one who will help to support it.

BRO. GEO. H. WATERHOUSE, Lynn, Mass., writes: I have thought you would think it strange that I did not write before this, after being so kindly notified of the death of your dear father. The reason is this: As I have been very much interested in the writings of my beloved Bro. Storrs, for the past twenty-six years, when I learned his work was done for the season, I thought, O how sad and lonesome you, dear Sister Storrs, must feel, since the dark cloud of mourning rested over your dwelling! Remember, dear friends, there is a bright side to that cloud—bless God—and it is soon to be realized, thank the Lord. "Come, Lord Jesus, come quickly," let the prisoners go free, is my prayer! I did feel sad for you, and you shall have our prayers and assistance.

BRO. G. B. STACY, Amelia C. H., Va., writes: Now we see through a glass darkly, it is extremely dim—the light we received, as though we only saw men as trees walking: our flesh which constitutes "the veil" which conceals from us the perception and realization of the full glories of the invisible world. Moses said of poor human flesh: "Every imagination of the thought of the heart is only evil and that continually;" and Paul says of the mind developed by it, that "it is not subject to the law of God, neither indeed can be." And so he says of us Gentiles walking in the vanity of our minds, we have our "understandings darkened, being alienated from the life of God, through the ignorance (darkness) that is in us." It seems so very difficult for us to realize that our sensible existence is but the preliminary and mere temporary condition—a mere school-day period and condition.

BIBLE EXAMINER.

MEMORIAL NUMBER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 Tim. II: 4-6.

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The Bible Examiner.

In consultation with a few friends, it was proposed as a conclusion to the last volume of the Bible Examiner, to issue the present as a memorial number to its late Editor, my honored father. Believing a compliance with such a request will be most gratefully accepted by his many friends and subscribers, and at the same time offering a very desirable medium through which my aged mother and myself can more fully express our gratitude and thanks to the many kind friends who have, during the sad period that has passed, aided us financially and also consoled us by kind words of sympathy: to one and all we tender our grateful acknowledgments, and believe that a brief account of my father's life, illness and death, followed by some of the notices of the press and letters received since his decease, will be fully appreciated and accepted by them as a solemn and interesting duty resting upon us.

And, in closing this last number of the Bible Examiner, a magazine, which in its chronology has covered a period of one generation, we can truthfully affirm that whatever of fault it may have contained in its history, its one object, end and aim in its publication has been to diffuse among mankind the knowledge and love of God, through Jesus Christ our Lord, to a suffering and dying world. Hattie W. Storrs.

Memoir.

George Storrs, the subject of the following memoir, was born in Lebanon, N. H., December 13th, 1796. He was the youngest of eight children. His father, Col. Constant Storrs, was originally from Mansfield, Conn.; and was an industrious mechanic, serving, for a time, in the American Revolution as a wheelwright. After the war of the Revolution he was married to Lucinda Howe, who was half-sister to the late Richard Salter Storrs, for many years minister of Longmeadow, Mass. After their marriage they removed to New Hampshire—the country being then a wilderness—and located in Lebanon, on Connecticut River; and by industry and economy became, what in those days, was called a *wealthy farmer*. To them were born seven sons and one daughter. The mother of these children was ever watchful over their religious instruction, while the father was most studious to promote their temporal welfare. The mother invariably gathered her children around her, particularly on the Sabbath, to give them instruction in things pertaining to God, and our Saviour Jesus Christ. She was not disposed to leave their religious education to the minister, or any other less interested in their welfare than *a mother*.

The Congregational and Calvinistic ministry was about the only preaching in Lebanon for many years. Very few of any other denomination ever preached there. The strong tendency to fatalism, in the Calvinistic preaching of that period, was a subject which the mother of these children did not fail to endeavor to counteract in the minds of her offspring, and to impress upon them unceasingly, that, if they would seek the Lord, he would be found of them. Such pious labor was not lost. Though this family of children grew up to maturity, four of them died before their father; and six had gone down to the grave before their mother: two only survived her.

George's mind was often deeply exercised on the things of religion from a child. Many anxious desires filled his heart that he might be a Christian. Early had his mother taught him to acknowledge "Our Father, who art in Heaven," and point him to "Our Saviour Jesus Christ." Experimental religion, however, was a mystery to his mind, though one that he often anxiously desired to solve. Secret prayer was often resorted to, but he heard sometimes from the pulpit that the man who cursed and swore was as likely—*yea, more likely*, to be converted than he who went to his closet to pray for the salvation of God. Such teaching made George feel sadly, as he thought his case was more hope-

less than boys whom he knew to be very profane, while he feared an oath. This influence, however, was counteracted by the vigilant instruction of his mother. Happy for him that he had *such* a mother. But for her instruction he has often thought and felt that he would never have been brought to a saving knowledge of God and his Christ. The sweet and heavenly strains of prayer, poured forth by that mother when she took George to her closet, and sought the mercy of God in Christ for him, made him forget or disregard the false teaching of the mere theologian. Such scenes told on his heart, not to be obliterated.

The preaching of the torments of hell never won his heart, though it often filled him with a dread of God, which was calculated more to drive him from God than to draw him to such a being. From fifteen to seventeen years of age was the most thoughtless period of his life. None of the terrors of preaching had any tendency to win him to the service of God; but at the close of the time last mentioned, in meditation, alone, far removed from all excitement, he became so affected with a sense of the *goodness* of God to him, that he resolved henceforth to seek the Lord till he should find him. If he could pray for nothing else, he determined to pray daily that God would show him his need of a Saviour, which *theoretically* he understood, but *experimentally* he had not realized. His resolution being made, he pursued noiselessly and alone his purpose, light gradually breaking upon his mind till he was led to bow to Jesus, and come to God by him and found mercy. Months had passed away and no mortal but himself knew the exercises of his mind: he did not even communicate to his mother the revolution going on in himself. He took occasion, however, to listen to any persons who seemed disposed to converse on spiritual subjects, and often felt his heart encouraged by such conversation, though he took no part in it, but was an interested listener, unknown to them. This state of things continued for a year or more. During this period his only sister died. After her death his anxiety increased to be in a state of reconciliation with God, yet all his exercises were kept within his own bosom, except on one occasion to ask his mother—who was at the time confined by a fever—some indirect questions relating to God and Christ: after which he retired alone, and was overwhelmed with a sense of the love of God. Still he travelled on alone, sometimes believing and sometimes doubting. After months had passed away in this manner, he expressed to his mother, one day, that he much liked to hear a man talk who always talked sweetly about Jesus. His mother said to him—"George, do you think you are a Christian?" This was said with an anxious look which made him feel that a mother's heart was deeply interested. It was a question so unexpected that he almost faltered in answering it; but at length said his mind was much interested on the subject. His mother replied, "I have long thought it was." This was as unexpected as her question, as he had no suspicion that any one thought him specially serious.

From that time himself and mother had frequent conversations, and she often prayed with him and for him, being a mother indeed, in more senses than one. He has never ceased to bless God for that mother.

At the age of nineteen he united with the Congregational Church, and about twenty others near his age united at the same time, who were the fruits of a revival at this period. Three years afterward he was happily married to one of like faith in Christ. Two years passed and that wife was confined on a bed of sickness and suffering, which can never be known except to those who were witnesses of the scene. Four and a half long years of sickness, suffering and trial were then endured which terminated in her death. She died most triumphantly, though a most painful death. Her husband stood by her bedside and closed her eyes, when the dying struggle was over.

Prior to her death, Mr. Storrs had had his mind exercised with the conviction that God had called him to preach the Gospel of Christ. He had exercised his gifts in the prayer and conference meetings of the church for years; and the thought had often occurred, that possibly he might have to proclaim Christ more publicly, and as a minister.

During the time of his wife's sickness, he was induced to hear a Methodist minister preach for the first time since he was interested in the things of religion. That minister he invited to his house, and also another of the same denomination. Their visits became a source of comfort to himself and wife. Ever after an intimacy existed between him and the Methodists; and about the time of his wife's death he united with that Church, and soon after commenced his labors as a minister of the Gospel. He joined the Methodist Travelling Connection in 1825, being then twenty-nine years old. The same year his second marriage occurred with a daughter of Col. Thomas Waterman, of Lebanon, N. H. His

father-in-law was the first child ever born in Lebanon, and to the close of a long life one of the most prominent men in that town, being highly esteemed by all. Mr. Storrs travelled and preached among the Methodists till 1836, when he took the relation of a Local Preacher, but travelled more extensively than ever. For three years he spent most of his time lecturing and preaching on the subject of slavery, in a time which tried men's souls; as nearly the whole Methodist E. Church was hostile to an agitation of that subject. That hostility manifested itself specially through the bishops, who endeavored by every possible means to suppress the discussion of the subject. That opposition convinced Mr. Storrs that *individual* responsibility was the true ground to occupy, and he could not submit to leave his responsibility in the hands of bishops, nor any body of men, however good they might be. Without going into details of matters which led to such a result, he withdrew from said church entirely, in 1840, after a connection with it of sixteen years.

At this point it may be necessary to say that Mr. Storrs never had a charge preferred against him for immoral or disorderly conduct at any period of his connection with the Congregational or Methodist Churches. And in severing his connection with them he was not actuated by hostility to them, but by a deep conviction that his responsibility was to God *alone.*

In 1837—three years prior to his withdrawal from the M. E. Church—his mind was first called to a consideration of the subject of the final destiny of wicked men as being, possibly, an entire extinction of being and not endless preservation in sin and suffering. This was by a small anonymous pamphlet put forth, as he learned, by Henry Grew, of Philadelphia He read it to pass away a leisure hour while passing from Boston to New York. It was strange to him that so plausible and Scriptural an argument could be made in defence of a doctrine which he had always regarded as unworthy of a serious consideration; for he had never doubted that man possessed an immortal soul. A new train of thought had now been waked up in his mind; but he proceeded with great caution in examining the subject, and in conversing with any one upon it. He searched the Scriptures carefully, and sought every opportunity to get information from ministers in particular. As the inquiry continued, the strongest arguments urged against this, to him, new view, served to carry his mind into the conviction of its truthfulness and Scriptural basis. After several years' investigation, conversation and correspondence with some of the most eminent ministers, and looking to God for direction, he became settled that man has no immortality by his creation or birth; and that "all the wicked will God destroy"—*utterly exterminate.*

He had counted the cost before he came to this conclusion. He had stood high in the denomination with which he was connected, and was greatly beloved by the ministers in the conference with which he had passed so many years. That conference had given him, always, the most gratifying evidence of its confidence and esteem. Though he had, previous to the time now spoken of, taken a "local relation," he still enjoyed a high place in the affections of those ministers, and was ever happy to enjoy association with them.

To take a position, then, which should sever himself from them, and separate himself from the relation which had so long existed, with the certainty that he must forever after be excluded from their pulpits, if not from their Christian regard, was a trial to his mind which could not have been endured except under a deep sense of the truth of that position which he now felt called to advocate and defend. Relying upon God, he chose to follow his convictions of truth to any and all other considerations; and he took his stand in defence of the doctrine, that there is no immortality out of Christ, and therefore wicked men will be consumed—destroyed—or cease from life—be no more—"be as though they had not been."

He wrote three letters to a prominent and able minister of the Methodist E. Church, with whom he had been intimate. In reply, he acknowledged that he could not answer Mr. Storrs' arguments; and he never undertook it. On the contrary, after a few months, they had an interview, and examined the subject together, which resulted in his advising Mr. Storrs to publish the letters he had written him, but with a request to withhold *his* name. Accordingly, in the spring of 1841, four years after his attention was first called to the subject, two thousand copies of the "*Three Letters*" were issued from the press and sent abroad. This was not done without counting the cost.

At this period he was residing in Montpelier, Vt., and expected likely he would never be called to preach anywhere again only as he did so on his own appointments, and near his then residence. Contrary to this expectation, he shortly after had an

invitation to visit Albany, N. Y., which he did; and after preaching in that city three Sabbaths concluded to remove his family to that place in August, 1841. There he ministered to a small congregation, who came together on the principle of "receiving one another as Christ had received them." The Bible was the only creed—Christian character the only test. For eight months he preached there without dwelling distinctly on his new views of Christian doctrine, though he had frankly told them what his views were, and circulated among them the "*Three Letters*" he had previously published.

He now felt called upon to come out more fully and distinctly on the subject, and he determined to do so. This gave rise to what has ever since been called the "Six Sermons," the special history of which we will here state.

Early in the spring of 1842, he determined to give *one* sermon that should embody all that might be desirable to present in relation to it. The appointment was made one week beforehand, and public notice given in the city papers. Monday previous to the time appointed he went to his study, and there spent the entire week in investigation, meditation, and prayer. Thus was the "*First Discourse*" prepared. Never had he a deeper and sweeter sense of the Divine presence and blessing, and of being engaged in a work well pleasing in His sight; and he could as well doubt any other part of his Christian experience as to doubt that.

He found before the first week in his study was ended, that two discourses at least would be necessary to present the subject in a proper light. The time came for the first discourse to be delivered; it was Sabbath evening, and the house, for the first time since his ministry there, was full.

He informed the congregation that as his subject was a peculiar one, and he was liable to be misrepresented in what was said, he had determined to do what he had never done before—*i. e.*, *read* nearly all he had to say. At the close he gave out to preach another sermon on the same subject the next Lord's-day evening. His second week was spent in his study in the same manner that the first had been; and thus was the "*Second Discourse*" prepared; but found there must be a third; and so did the matter proceed till he had prepared and preached the "*Sixth Discourse*," and the history of the first week in his study is the history of the six weeks, each of which was spent in the same manner as the first. All this was without any reference to ever publishing. After the Discourses were ended, several who had listened to them desired their publication. Accordingly he spent several weeks more in revising, reviewing and preparing them for the press, and they came forth in May or June.

Such is the *origin* of his "Six Sermons," as they are now called. And he never doubted, from that day forward, but what it was of God.

A few weeks after the "Six Sermons" were first published, at Albany, Mr. Storrs was visited by a man who was preaching the views of Wm. Miller on the second advent. He gave him the use of the "House of Prayer" in which to present those views. As the attention was deep, and the subject one of so much importance, if true, it was consented that he might repeat this course of lectures in their place of worship, and Mr. Storrs became partially convinced of the correctness of the views advocated; so much so that he solicited the services of Charles Fitch, formerly a Congregational minister, who had embraced the views of Mr. Miller, to visit Albany and preach to the people on the subject. Accordingly a *Tent* meeting was appointed for that place, and thousands came out to hear that holy man of God, Mr. Fitch, who labored unceasingly and with great power in preaching the coming of the Lord. During his ministry there Mr. S. became settled that the doctrine he preached was true. Under this impression, he left his stated ministry in Albany to travel and preach; and for the next three months, in the fall of 1842, preached to thousands on thousands in relation to the coming of the Lord. Thus, without seeking it, the providence of God had given him an influence over a multitude of minds, both ministers and laymen. He did not, however, introduce his *peculiar* views directly into his ministrations in public. He had no desire to do so. But as it was known that he held these views he was constantly met with inquirers, both ministers and private Christians, to whom he frankly stated his belief that "all the wicked will God destroy." The Six Sermons were sought for and read, and the truth on that subject spread while he kept silent publicly.

At length the "organ" of Mr. Miller's views, *The Signs of the Times*, Boston, Mass., came out strong against a minister who felt it his duty to preach what the end of the wicked would be, as well as to preach the coming of the Lord. That paper several times published remarks censuring that minister; and Mr. S. felt that as he held the same sentiments he was bound not to keep

silence and let him suffer alone. Accordingly, in December, 1842, under a deep conviction that God called him thereto, he revised the Six Sermons, and published an edition of five thousand in newspaper form, in the city of New York, where he was then preaching, and scattered them over the United States, at his own expense. A few weeks after that, he gave them another revision and published ten thousand more and scattered them in the same manner. Thus was the seed sown, and it sprung up in all directions.

In the spring of 1843, he was invited to Philadelphia to preach on the advent, and thousands came out to hear. It was well known what his sentiments on the end of the wicked were, and there was an evident desire to hear something on that subject. Instead, however, of preaching on the subject, he had the Six Sermons stereotyped in the quarto form, and printed two thousand copies; these were distributed among the congregation to which he was then preaching; and there is little doubt but that most who then read, were either convinced of the truth, or had their prejudices so far removed as to feel no opposition.

In the fall of 1843, he went to Cincinnati, Ohio, and spent several months. There also and in Indiana, some five or six thousands of the Sermons were scattered; and we know that the seed took root in that region.

It is proper and right that we should here state that Mr. Miller uniformly opposed Mr. Storrs' views on the immortality question.

The views maintained in the Six Sermons, in the winter of 1843 and 1844, had taken strong hold of many minds; and in Jan. 1844, Charles Fitch, of whom we have previously spoken, wrote Mr. Storrs a letter, commencing as follows:—

CLEVELAND, Ohio, Jan. 25, 1844.

"*Dear Br. Storrs:*—As you have long been fighting the Lord's battles alone, on the subject of the state of the dead, and of the final doom of the wicked, I write this to say, that I am at last, after much thought and prayer, and a full conviction of duty to God, prepared to take my stand by your side."

He then went on to state his "thorough conversion" to the views in question. This letter was indeed a cordial to Mr. Storrs. Mr. Fitch was a pleasant and powerful preacher, and carried with him a mighty influence. This letter from him was a dreadful blow to the opposers of the doctrine of the Six Sermons among the advent believers.

In May of the same year he wrote Mr. S. again, and commenced by saying—"I have received a long letter from Br. Litch, touching the state of the dead, the end of the wicked, etc. It would be exceeding pleasant to me to be able to please him, and the dear brethren who agree with him, for I love them all, and could rejoice to concede anything but truth, to be able to harmonize with them in my views. But there is a Friend who has bought me with his blood, and I take more pleasure in pleasing Him, than in pleasing all the world besides. I never preached my present views touching the state of the dead, and the destruction of the wicked, until fully convinced that I could no longer withhold them without displeasing my blessed Lord and Master."

He wrote another letter in July, 1844, giving a particular account of his "first impressions"—"the process of conviction," and his "conversion" to these views. In this faith Mr. Fitch lived and labored a few months; but his abundant labors brought on sickness, and in October, 1844, he fell asleep in Jesus, in the glorious hope of soon awaking at the voice of the Son of God.

About the same time as Charles Fitch, many other ministers in various parts of the country came into the same views, and their number has steadily continued to increase to the present time.

In 1843 the Six Sermons were republished in England and circulated in various parts of that country, and must have attracted some attention, as they are referred to by several writers on both sides of the question there. About this time Dr. Lees, of Leeds, broke ground in England against the endless-torture doctrine, and man's natural immortality. Near the same point of time, Mr. Dobney, a Baptist minister, published his excellent work on "Future Punishment," in England, which has been republished here, and has been the means of bringing many to the truth. Mr. White, a Congregationalist minister, also published his "Life in Christ," taking the same side with Mr. Dobney; and several other ministers in England are on the same ground.

For the sentiments contained in the Six Sermons Mr. Storrs alone was responsible, as he steadily refused to let any man, or any body of men, hold any responsibility for him or his views. It never was his object to establish a sect; as he steadily refused to be recognized as in, what is called, a *church relation* with any body of men. He did not, however, make his views of his independent responsibility a standard for the action of others; he desired all to act in harmony with their con-

victions of what truth and duty required of hem, as responsible to God.

It may be proper in this place to say that he labored statedly in the City of Philadelphia from November, 1844 to April, 1852, employing nearly all his time among that people, but never seeking for, or consenting to, an organization such as all sects labor to establish. He believed that love was the bond of union, and that, when that would not bind a people together, they had better separate. For the last two or three years of his residence in Philadelphia he was called more to visit different parts of the country, and finally concluded to remove to New York as a more central position for visiting abroad.

The BIBLE EXAMINER was started by him in 1843, as an occasional issue, at his own expense. It was continued in that way till 1847, when it was issued regularly each month, then in quarto form. With 1848 it was changed to a super-royal sheet of sixteen pages, and continued monthly till 1854, when it was issued semi-monthly. Its object was expressed by its motto—"No Immortality or Endless Life except through Jesus Christ Alone." In 1852 and 1853, in addition to issuing the EXAMINER, Mr. Storrs travelled thousands of miles, east and west, preaching to many people on the Life Theme. In the fall of 1863, its influence had been so extensive that its friends called for a weekly paper, and invited George Storrs to become its editor. To comply with this request he suspended the EXAMINER, and for eight years acted as editor of the weekly At the end of that time, or in 1871, he had advanced doctrinally to his last position in regard to the purposes of God respecting the human race. He then revived the BIBLE EXAMINER, which has since been issued monthly. He had held the generally-received notion that the final destiny of all men would be fixed, unchangeably, at death, without regard to the unavoidable ignorance in which they had been placed in this life. That view he abandoned, fully satisfied that it was not, and could not be, sustained by the Bible. It is a human tradition, unsupported by a single text of the word of God, and a dishonor done to his perfections, and attributes to him a government outraging the moral sense he has implanted in the human breast, carrying the conviction to the reflecting mind that truth, mercy, love and justice, are all outraged by such an administration.

TRUTH is outraged, because the "Word of God" affirms that he "so loved *the world* that he gave his Son that whosoever believeth in him should not perish, but have everlasting life;" and yet to an innumerable portion of the world he never gave an opportunity to know that Son, thus making it impossible for them to believe in him.

MERCY is outraged, because the Creator endowed every child of Adam with an intense love of life and longing for its continuance, and subjected them to a life of sorrow and pain, ending in a hopeless death, without allowing them to know that any provision had been made to remedy the evils they endure, nor that any means were in existence whereby these evils could be made to promote their ultimate good by putting them in circumstances of enjoyment to which they never could have attained by any other course of discipline.

LOVE is outraged, because the Creator foresaw, before he gave them life, that the vast majority of the race would live and die in unavoidable ignorance of any way of escape from those evils in which they would be involved, and yet determined not to make a remedy known to them in this life nor a future one. For the same reasons JUSTICE is outraged, so that, on the supposition that the Creator determined no ignorance, however unavoidable, should be an excuse for not believing on his Son, and that no opportunity to believe should be given beyond the present life, his administration would be chargeable with a monstrous lack of *truth, mercy, love and justice:* a charge which amounts to nothing less than blasphemy against our CREATOR.

Those who dare, may continue such a tremendous charge against the God who made us: the editor of the BIBLE EXAMINER could not consent to be of that number. "Let God be true," though it might prove "every man a liar." He "*is* LOVE:" that love embraces the entire race of men; and it led him to send his "only-begotten Son into the world to give life to the world" (John vi. 32); and that Son "gave himself a ransom for all to be testified in due time." (1 Tim. ii. 6.) To the vast majority of the race that "due time" never came in this life; and, as God "cannot lie," that time will certainly be found somewhere "in the ages to come." (Eph. ii. 7.)

Since 1863, he has issued many pamphlets; "The Essential Baptism," "Devil, Satan, Demon," etc. Among his later writings are many BIBLE EXAMINER tracts, as well as "The Promise and Oath of God to Abraham" and "The Divine Dispensations;" the latter are now out of print as pamphlets,

but republished in Vol. 23 of the BIBLE EXAMINER. H. W. S.

HIS ILLNESS AND DEATH.

As early as March, 1879, he began to be troubled with the pain which the physicians suppose to have been the result of abscess in the kidneys. It gradually increased. till in the middle of May he was prostrated by it, and though everything that could be done by six or eight physicians was done, yet he could find no relief, till in the latter part of August the abscess broke and discharged. He then seemed easier, and through September we hoped he would be restored to comparative health, as he could go about the house; and on the 11th of that month I find the following memorandum in his diary: "Went down to breakfast for the first time in four months." The hope was illusory, for the pain returned with increased violence, and during eight long, weary months he suffered beyond the power of words to describe. From the first he had no appetite, *could* not take food of any kind.

The last three weeks of his life he was helpless, and Bro. Wm. Munger, of Springfield, Mass., kindly offered to assist us, and he nursed and cared for father as tenderly as a mother, watching him night and day, anticipating every want, thus alleviating much suffering; for which we cannot be sufficiently grateful. May the Lord reward him!

The physician said there was no old age about him, notwithstanding his advanced age; he had an iron constitution, and had not disease attacked him, would have lived years longer. He possessed remarkable tenacity of life, and fought with death for days; for a week previous his feet and lower limbs were numb, cold, and paralyzed. Friday night, Dec. 26th, he lost the power of speech; all day Saturday he was conscious, although unable to say anything, notwithstanding several efforts to do so. On Saturday morning, Dec. 28th, just as the sunlight entered the room, he fell asleep in Jesus, to rest till the resurrection morning.

His age was eighty-three years and fifteen days His sufferings were intense until Friday night, but he bore them with great patience and submission, never murmuring nor complaining. When I said once, "Father, it is too bad that you must suffer so," he replied, with great sweetness, "No, my daughter, it is not *too* bad, but it is *very* bad; still I can bear it, the Lord helping me. The Captain of our salvation was made perfect through suffering, and shall I refuse to drink of the same cup?" Neither would he ask unconditionally that the cup might pass from him, for the Lord knew best, and would not afflict him except for his ultimate good. Toward the last he was aware that he could not recover and longed for rest, saying "he was so tired," and the dear Lord answered his prayer.

He made all the arrangements for his interment, desiring that everything should be as simple and inexpensive as possible; wishing no sermon to be delivered, nor any laudation of himself, as he felt that he had been but an instrument in the hands of the Lord for doing good to others. So, on the morning of December 30th, a few friends gathered at the house, short prayers were offered by Bros. Chas. Sutton and J. B. Cook, a few remarks by Bro. Butler Packard, of Brooklyn, and Bro. Grim, of Philadelphia, and he was laid away to rest for a little while in the beautiful cemetery of Woodlawn, in the lot of his cherished friend, Mr. H. F. Johnson, of New York, who had been unwearied in his attentions all through this long illness.

We miss a loving, devoted father and companion; our hearts ache with a sense of loneliness and desolation, that only those who have experienced the same can realize; yet we sorrow not as those who have no hope, for we know that his whole life was one of devotion to God and consecration to the cause of truth. For this he had given up friends, means, and now his life, and we feel that there is a crown and a glorious work awaiting him in the "ages to come;" which theme was a delightful one to his heart.

We know that all God's dealings with us are in love, and that he has some wise purpose in all that he permits; and though it seems mysterious to us why father should be called to endure such suffering just at the close of his long life, the reason may be to prepare him more fully to sympathize with the suffering ones to whom he shall hereafter be called to minister. Our prayer is, that we, with him, may be found worthy to stand before the Son of man. "Come, Lord Jesus, come quickly." H. W. S.

NOTICES OF THE PRESS.

From the "Herald of Life," Springfield, Mass., Jan. 7th, 1880.

DEATH OF BRO. GEORGE STORRS.

Doubtless many of our readers have ere this been informed through the secular papers of the death of Bro. George Storrs. He died at his residence in Brooklyn, N. Y., Sunday morning, December 28, at the age

of 83 years. His disease was an abscess of the kidney, and his sufferings were great during his last days. He leaves a wife and one daughter.

George Storrs was born in Lebanon, N. H., December 13, 1796. His early religious training was in the Congregational Church, but when 27 years old he joined the New Hampshire Conference of the Methodist Episcopal Church, and preached in different places in that State for fifteen years. His views in regard to the nature and destiny of man then changed, and he became an earnest advocate of the doctrine of immortality through Christ alone, and the utter destruction of the wicked. This necessitated his withdrawal from the Methodist Church. He never afterward united with any denomination, but remained an Independent, preaching and publishing what he regarded as truth.

In 1842 he preached and published his famous "Six Sermons" against inherent immortality and eternal torment, in Albany, nearly, if not quite, 200,000 copies of which have been circulated. He was an earnest advocate of the Lord's coming in 1843–44, but ever afterward opposed the setting of any definite time for that event.

His first connection with any periodical was in 1841, when he began the issue of the BIBLE EXAMINER in Albany. It appeared occasionally for several years. In 1847 it began to be published monthly in Philadelphia, to which city its editor had removed. It was then issued regularly in quarto form until 1852, when Bro. Storrs removed to New York. From this time until the close of 1857 it was published part of the time as a monthly, and part of the time as a semi-monthly. During 1858 and most of 1859 it was suspended; but in the latter part of the latter year it was revived as a monthly, and continued, with an interruption of six months, until September, 1863.

By this time Bro. Storrs and many of the contributors and patrons of the EXAMINER had embraced the doctrine of no future life out of Christ, and a weekly publication was thought to be necessary, especially to meet the opposition which the new view had aroused. Therefore, at a meeting held under the "Old Chestnut Tree," near the Wilbraham camp ground, August 29, 1863, the Life and Advent Union was formed for this purpose. The new paper was named *The Herald of Life and of the Coming Kingdom*, and George Storrs was elected its editor.

The EXAMINER was now suspended, and the first number of the *Herald* appeared October 21, 1863. Bro. Storrs continued to edit this paper until August, 1871. He had for many years held the view that probation to the living nations at Christ's second coming would be extended beyond that event; and early in 1871 he published a series of editorials which led to the conclusion that those among the dead who had not heard the gospel and rejected it would arise and share in that probation. This view being thought by the managers of the *Herald* to be inconsistent with its purpose, Bro. Storrs declined a re-election, and our lamented Bro. L. C. Thorne took his place.

Bro. Storrs now began the issue of the BIBLE EXAMINER as a monthly, and continued it quite regularly, we believe, until his last illness.

Bro. Storrs was possessed of superior intellectual power. His large perceptive and retentive faculties, together with his ready command of language, made him a successful advocate and a formidable opponent. No one who knows his history will accuse him of being a self-seeker or a time-server. He followed his convictions regardless of the love of friends or the hate of foes. He took an active part in the early anti-slavery movement, lecturing frequently in behalf of the slave. This was one cause of his leaving the Methodist Church, which, to say the least, was rather lukewarm on that subject at that time.

His ability in discussion was fully proven and recognized in the Hartford Convention in 1853. The infidels had attacked the Bible and its God, and clergymen challenged to meet the charges had stood aloof, when he and Joseph Turner entered the convention, and ably defended them. He compelled the infidels to define the law by which the Bible was to be tried as that of "natural religion," and then discomfited them upon their own ground. The sense of the community at Hartford was expressed in the following resolution, passed, among others, at a large meeting held after the convention adjourned: "*Resolved*, That the sincere and hearty thanks of Christendom are due to the Rev. Messrs. Storrs, of New York, and Turner, of this city, for their able, manly, fearless, laborious and triumphant defence of the Holy Scriptures, during the recent convention."

Of Bro. Storrs' ability as a writer we need say but little, for he was editor of this paper eight years, and most of our readers, therefore, can judge for themselves. His pen was a power recognized by friends and foes. He was not an eloquent writer, but used good, plain English, that conveyed his meaning

by the shortest route to the understanding. There was a point in every sentence, and frequently a very sharp one. It was not, however, the sharpness of bigotry, but that of earnestness and faith. But he could not only write sharply, but sweetly. The love of God was one of his favorite themes, and when upon it he wrote with a tenderness and pathos that showed that it dwelt richly in his heart. Besides his editorial writings, he was the author of several tracts and pamphlets, chief among which, and that which has had the widest influence, is his "Six Sermons."

Bro. Storrs was a man of spotless integrity and uprightness. All who knew him bear testimony to this fact. No matter how many opposed his religious opinions, none had ought to say against his life. He had early consecrated himself to Christ, and he remained faithful to the end. His long life-work is over, and he rests in peace, awaiting the coming of the Life-giver.

We bespeak for his bereaved wife and daughter the sympathies of all our readers, while we assure them of ours.

From the Restitution, Plymouth, Ind.

To the Editor Restitution:—How curiously wrought are the affairs of this life! Sometimes it has the appearance of unevenness, irregularity and question; we wonder why the loved and lovely are so soon removed from our midst, why hearts that seem cemented as with adamant are broken; why the aged and infirm linger beyond the allotted period of three score and ten; and why the sweet babe, so full of earthly promise, should be torn from the maternal embrace, and laid away in the cold and cheerless grave! These are questions that rise before us, and in our ignorance of the why and wherefore of much that is, we are often disposed to murmur and complain. We who have known the depths of sorrow, consequent on bereavement, are well prepared to weep with those who weep; and I need not call your attention to the circumstances recorded in a former issue of *The Restitution*, and again in issue of the 7th inst., where side by side are noticed the deaths of two, the one (sister Eshelman), related to me by marriage, and the other (George Storrs), to me well known, and very highly esteemed for his life and life's work. My personal acquaintance with George Storrs has a history of over twenty-five years, during which time I have been more or less intimate with him; for a long time he had office-room with my brother in Fulton Street, New York, during which time he was engaged in the discussion with Prof. Mattison on the "Life" question, and his masterly handling of that question then or since has rarely been excelled, if equalled. About twenty years ago he joined me to my first wife in the bonds of marriage; he was then about sixty-three years old, and was as hale and hearty a man as we would meet in many a long walk; I well remember his advice on that occasion to both of us—"Keep on courting"—and I have often thought since, if this was the rule of married life, there would be a greatly lessened list of divorces from causes which are patent to outside observers. It is well also to have the "bears" in the house, and out of it too: "Bear and Forbear!" I miss his familiar address to me whenever we met—"Well, Master George!" and his ever gentlemanly bearing, and thankfulness for any little attention shown him. His zeal for the truth as it presented itself to him was always coupled with a bearing of propriety toward those with whom he differed, but with a quickened conscience he never could do other than express his convictions. His more recent views concerning the future of the race led him to set aside somewhat his teachings in the Six Sermons, which I believe were the means of leading many hundreds, if not thousands of minds, into a deeper research for the truth of the glad tidings of the Kingdom of God.

Oh for the rarity of Christian charity, that is ready, or should be, to give honor to whom honor is due! George Storrs "rests from his labors, and his works do follow him," and it seemed wholly fitting the funeral of such an one, that none should pronounce his eulogy; as the life of the deceased can tell more than all others could say of him!

Like all who have dared to come to the front and advocate unpopular teachings, he had his enemies, who felt it their privilege to stab him, but who were never able to truthfully say one word against his moral character. He also had a host of friends as well as admirers, and many to-day, who while not endorsing all he taught, are full of kindly feelings toward the memory of one so just, so true.

In a recent conversation with him, while he patiently suffered, he said to me, "Oh if I recover from this sickness, how I will sound out the love of God in Christ Jesus!" and I believe this he would have done. In what I have said, I have had no desire to write a biographical sketch of George Storrs, only simply to note some things of pleasant and personal reminiscence.

GEO. W. YOUNG.

Brooklyn, N. Y.

World's Crisis, Boston, Mass., Jan. 12th, 1880.

ELD. GEORGE STORRS.

A late *Crisis* brought the sad intelligence of the death of a brother—an old veteran and an able expounder of "the faith once delivered to the saints"—Eld. Geo. Storrs, Editor of the BIBLE EXAMINER, of New York.

The decease of such a man should have more than a passing notice. I have not the means before me except to give the outgushing of my heart at the loss of a dearly beloved brother, to whom in former years my heart was knit by a sacred tie, brought about by the spirit and power of God in defence of Bible truth, be it ever so unpopular.

Elder Storrs was no small pattern, but under God was a man of might and influence. When the anti-slavery reform was first agitated, and it was seen that evangelistic Christendom, north and south, stood in defence of, or apologized for, this God-dishonoring, damnable sin of slavery, turning men, women and children into goods and chattels, bought and sold like other merchandise, he was ready to leave all his denominational ties and associations and blow the abolition tocsin of alarm, at the loss of reputation. He was ready to take the cross, and the charge of heresy and infidelity could not deter him from taking a bold stand for God, humanity and the right. He was no halfway man; his convictions being secured, his whole soul was in the work, and his voice was heard thundering along the line of defence with scathing denunciations against the horrors of slavery and the wickedness of Northern apologists, from a Bible standpoint.

Being a Bible man, when the time had fully come, and the spirit of God in his great purpose began to open up in the fulfilment of prophecy, showing that the day of Christ was at hand; that we had passed the apostle's barrier—the "falling away" first, and the development of "the Man of Sin above all that is called God;" and that we had reached the generation which should hear "this gospel of the kingdom" by giving the signs of his soon coming to consummate the hope and give the kingdom to the saints of the Most High; —hearing and believing the "good news," he took a giant grasp of this soul-cheering message. With boldness and unwearied exertion he gave himself to the work without moral reservation, and his defence of the soon-coming Jesus, with its results at times, were simply terrific and persuasive. His faith was so unwavering that he could take up the bridge as he passed over.

His Christianity was progressive. He soon saw from the origin of man and his destiny, that man was mortal, dying in his nature, and that immortality was only gained at the coming of Christ; and this led to the preaching and publishing of his Six Sermons in relation to the destruction of the unbelieving. These, with other developments of the same truth, let the light in upon us that has been progressing rapidly, till the theology of orthodox Christendom stands aghast to-day, wondering where to hold and what to hold to. Thus my love and memory take hold of and appreciate the labors of this brother in the Lord.

Again, I see an *Anti-Bible Convention* called together in Hartford, with a challenge for all or any ministers of the State to come and defend God's Bible against infidelity. None ventured but Elds. Storrs and Turner. They step in, and in the strength of the God of the Bible, against infidelity and its ablest supporters, their time was manfully improved by the thundering utterances of Bible truth, logic and philosophy, with their sharp, withering argument, showing the falsity of their natural religion; which gave a triumph for truth that was visibly felt by the Convention and vicinity of Hartford, and for which they received a resolution of applause from the Christian ministry of Hartford.

When such men pass away, more than a passing notice should be tabled; so I add my heartfelt condolence for and with the friends of the deceased. A good man has fallen. "Blessed are the dead that die in the Lord."

L. BOUTELL.

From the Granite State "Free Press," Lebanon, N. H.

A GOOD MAN GONE.

Rev. George Storrs died at his residence, 72 Hicks Street, Brooklyn, N. Y., Sunday morning last. He was born in Lebanon, Dec. 13, 1796, and was consequently 83 years of age. He was the last of a family of eight. His history is pretty well known to most of our readers. He began public life as a Methodist minister, but being very decided and outspoken in his anti-slavery views, when to be an abolitionist was to be almost an outcast, even in New Hampshire, and being rebuked for his persistent agitation of this subject in the pulpit and elsewhere, by the Methodist General Conference at Cincinnati, he severed his connection with that denomination, and never afterward would allow himself to be hampered by ecclesiastical ties, choosing to be free to read and think for himself, with none save his Master

to call him to account. He became a very close Bible student, and as a result entertained peculiar views, chief among which was the idea that only the good are immortal; that sin in its very nature ends in death, and death is not life. He was highly esteemed by all who knew him, for the purity of his life. One admirer and intimate friend has said to us several times that he was the purest-minded man she ever knew. He began the publication of the BIBLE EXAMINER in 1852, and we think was editorially connected with it till the time of his death, excepting a few years during which he edited the *Herald of Life*. He was a great sufferer in his last months, from the effects of an abscess of the kidney. W. H. Spencer, an intimate friend and co-laborer, writes us under date of Dec. 29:

"His sufferings terminated about 10 A.M. yesterday, falling asleep in Jesus, as a child longing for rest, to await the Life-giver's return from heaven. The Lord truly 'giveth his beloved rest.' We shall bury him to-morrow with the simple service which he directed. We mourn the fall of a faithful standard-bearer, but 'not as those without hope.' He lived in holy peace, sustained by a blessed hope, assured that death's triumph will be short."

We had learned to have for Mr. Storrs a high personal regard. The story of his persecution for righteousness' sake made a deep impression upon our mind in boyhood, and we naturally sought a personal acquaintance after we became a resident of his native town. Sympathy to some extent with his theological views also led us into correspondence with him. Yet we never saw him but twice —once during his last visit to town and once at his home in Brooklyn. His wife, who survives him, an invalid, is a daughter of the late Thomas Waterman, the first male child born in Lebanon. He leaves also one daughter, Harriet, who in his later years has assisted him in his editorial labors. We presume some one who knew him better than we, will in due time, do something like justice to his memory in our columns.

New York Tribune, Dec. 29th, 1879.

THE DEATH OF GEORGE STORRS.

George Storrs, editor and publisher of the BIBLE EXAMINER, died at his home, No. 72 Hicks-st., Brooklyn, yesterday morning, at 8 o'clock, at the advanced age of eighty-three. Mr. Storrs was born at Lebanon, N. H., December 13, 1796. His early religious training was in the Congregational Church, but at the age of twenty-seven he joined the New Hampshire Conference of the Methodist Episcopal Church, and for fifteen years he filled appointments in that State. His views in regard to salvation and endless punishment at this period changed, and he withdrew from the Methodist Church and ever after remained an independent preacher, devoting his labors largely to the enforcement of his views in his paper.

At the time of the early anti-slavery agitation, Mr. Storrs took an active part and lectured frequently. His prominence in this matter was one cause of his leaving the Methodist Church. After leaving New Hampshire he preached in an Independent church in Albany for two years, and in Philadelphia for nine years. In 1852 he removed to Brooklyn and devoted his whole time to the BIBLE EXAMINER, "a monthly newspaper for the unfolding of Bible truth." In May, 1879, he was taken sick and his newspaper was stopped, but in October another issue of it appeared—the last. He was the author of several books, among them "Six Sermons," and of numerous tracts. Mr. Storrs was a great sufferer in his later days and died from the effects of an abscess of the kidney. He leaves a wife and one daughter, the latter his assistant in his newspaper work. The funeral will be attended at the house to-morrow, and the interment will be in Woodlawn Cemetery.

Brooklyn Eagle, Dec. 29th, 1879.

GEORGE STORRS.

After an illness of nearly a year, George Storrs, editor and publisher of the BIBLE EXAMINER, died yesterday morning, in the 83d year of his age, at his residence, 72 Hicks Street. The cause of his death was abscess of the kidneys, which baffled the best medical treatment and caused him the most intense suffering. The deceased was born in Lebanon, N. H., and in early life entered upon the profession of a Methodist minister. Subsequently he renounced the views of his denomination in regard to endless punishment. He abandoned the ministry then and entered the lecture-field, confining himself mainly to the slavery question, and warmly espousing the views of the Abolitionists. In 1845 he established a monthly magazine, to which he continued to devote his attention up to the time of his death. He was a man of studious habits, and was a vigorous and forcible writer.

The funeral of the deceased will take place

to-morrow morning, at his late residence, after which the remains will be conveyed to Woodlawn Cemetery for interment.

STORRS—On Sunday morning, December 28, 1879, George Storrs, editor of the BIBLE EXAMINER, who fell asleep in Jesus, waiting for a resurrection at his coming.

Friends wishing to call can do so prior to Tuesday, 30th inst., 10 A.M., when he will be taken to Woodlawn Cemetery.

The following lines appeared in *Zion's Watch Tower*, published at Pittsburgh, by Bro. Charles Russell.

IN MEMORIAM.

[On the death of Eld. Geo. Storrs.]

The news of Bro. Storrs' death (Dec. 28th, 1879) reached us too late for insertion in last issue. As then stated, our brother had just entered his 84th year and was quite ill. He was, we believe, a "faithful servant," and will soon "enter into the joy of our Lord." We mourn the loss of a friend and brother in Christ, yet "not as those who have no hope." The great Deliverer is at hand and assures us, "I have the keys of death and Hades."

The well-worn armor is laid by!
Thy faithful watchmen fall, O Lord!
They gather up their feet and die,
And wait their coming King's reward.

Herald of truth, thy last farewell
To earthly toils and scenes is given,
No stain upon thy mantle fell,
Thy record is laid up in heaven.

How little know the heedless crew
In church or state, that by their side
A witness, humble, faithful, true,
Has lived long years for truth and died.

In this dark world God's sons are veiled,
It knew not Christ nor knows his friends;
They watch and wait to be revealed,
When he, their Life, from heaven descends.

Rest, veteran, in thy tomb awhile,
'Twill not be long ere thou shalt rise
To greet thy heavenly Leader's smile,
And take from him the victor's prize.

Surely the night is almost gone,
And the millennial morn is near;
Sentinels are falling, one by one,
And leave the remnant weeping here.

Come, Jesus, is thy remnant's call
That first went up from Patmos' land;
Come, heal the wounds of Adam's fall
With the blest touches of thy hand.

JOHN LYLE.

Newark, N. J., Jan., 1880.

IN MEMORIAM.

BY S. W. BISHOP.

Alas! the veteran pioneer has fallen, fallen; stricken down by the unrelenting hand of death. He who has during so many years marched forward in the great work of moral and religious reform, whose words of wisdom, power and truth, have burned on the hearts of truth-loving men and women in two continents; he who has gone forward in the way of increasing light, pushed on by the Word of God, a Scripture-enlightened conscience and an ardent love for principles of righteousness—gone forward at the sacrifice of every earthly consideration, until time after time he has seen victory perch on the banner of truth-lovers,—he now sleeps a dreamless sleep, awaiting the voice from heaven that shall rend aside the curtain of death, and the elected bride of Christ shall awake, a glorious army of immortalized kings and priests, to enter on the appointed work of the eternal ages. Among them, our most dearly loved brother, George Storrs, will hold no mean place in the carrying forward of the great work of subduing all things to Christ, by the mild sway and the eloquent pleadings of an imparted divine, immortal and all-powerful infinite Love.

He has laid his armor by to rest quietly a few days in the portals of the tomb, on a couch made soft even in the gathering mists of death, by faith, and trust, and hope; and then his years will be renewed in the prime of a matured immortal manhood, when again he will put the armor on, all polished, dazzling and bright as the choicest gems in the foundations of the city of God—put it on never to lay it off till from land to land, from sea to sea, over this entire planet the banner of the King of kings and Lord of lords shall float in triumph and the nations shall bow in willing subjection, and the knowledge of the glory of the Lord shall fill the earth as the waters fill the mighty deep.

Bro. Storrs sleeps, and oh, our hearts are so sad! He sleeps, and some of us feel that we are left *alone*. He sleeps, and on no man has, or can his mantle fall. He sleeps, and no one is left, of all his brethren to be *like him*, a standard-bearer of the truth. Around no name in all our ranks cluster such holy memories; no name worn by any living man among us all is such a tower of strength as was the name of George Storrs. He was a giant among his peers. He was truly great in the outgushings of a noble, sanctified heart,

on whose altar burned in perpetual incense that principle of divine love which is of God

Those who knew him only in his public work, did not know the best points in the character of George Storrs. Such have known much of his stern integrity, of his moulding with a firmness of will, and with tenderness of conscience, all things that concerned him into perfect subjection to his honest convictions of truth and right; they have known him as firm as a mountain of rock in his unyielding advocacy of truth and righteousness; they have seen in his writings manifested the clear, strong and logical working of a great mind; but to know the loveliness of his *Christian* character, it was necessary to see him in his quiet home, to know him as I have known him in the family circle; to know him as a loving counsellor, a fatherly adviser, and an almost perfect example of Christian faith, patience and hope. In his last days he had ripened into such perfection of Christian character as few indeed have attained to among all the men that I have known. In the midst of our tears and heart-achings, God grant that his dear companion, and the daughter he so tenderly loved, his only living child—yea, all of us who so deeply mourn our great loss—may be enabled to copy his example, and like him be found *ripe* in the day when our great Life-giver shall come; that with him we may enter on the work and the full fruition of the life of the "endless ages."

West Meriden, Conn.

BY BUTLER PACKARD.

It was my privilege for some time to be intimately acquainted with the late George Storrs, a man for whom I cherished the deepest love and the greatest veneration; one who was remarkable for his gentleness and nobility of character, as well as for the acuteness of his spiritual perception.

As husband and father he was faultless, and his own looked up to him with whole-hearted and reverential love.

His words were always full of cheer, imparting a new strength to those in trouble or doubt.

His manner was simple, but very impressive; and when speaking of the love of God for mankind—his great study and theme—his whole countenance would beam with divine love and his heart seemed overflowing with such a sense of the goodness and mercy of the Almighty, that he, too, loved every one.

No harsh word or expression of severe judgment escaped his lips against those with whom he differed, or those who had been condemnatory or unjust to him.

The gracious Father of all certainly gave to Bro. Storrs a wonderful insight into the true meaning of the Scriptures, revealing to him many previously-hidden truths, and enabling him to give to all who would receive, light and help beyond all price.

He was a most earnest and close student of the sacred word, giving months and, in some cases, years to a single thought, until he received great light upon the subject, and then his heart went out to all people with a strong desire that they should know the truth, receive the blessing and glorify the Lord for his great goodness to man.

And he would allow no one to give him credit for the truths imparted, but in perfect humility would say, "Not unto me, but to His name be all the glory and praise."

As to his views in general or in particular, they are so fully given in the BIBLE EXAMINER, that no mention need be made in this place. The great and high faith he had in the love of God for all of his creation which should be ultimately shown, carried conviction with it; his own life of self-sacrifice and fearless advocacy of this teaching and Christ-like character attesting to his own deep convictions.

Even to the last and through all the terrible suffering with which in the wisdom of God he was tried, he was the same in faith and love. Having been made perfect through great affliction that the Master may say, "Come up higher," he is now resting till the Lord shall call.

His memory will ever remain precious to me and to the many of his friends, and the light he has been enabled to give "shall shine more and more unto the perfect day." May we all profit by it and be ready with him to meet our Lord, to remain with him forever and forever. Amen.

Brooklyn, N. Y.

BY AUGUSTA A. STEADMAN.

A faithful servant of our Lord has "fallen asleep." He will wake no more till the Master comes, but he has not lived in vain, he has done a good work, and many hearts go out in gratitude to God for the light that shone through him.

Turning away from the fearful doctrines concerning God and his dealing with the race that are found only in "the traditions of the elders;" refusing to accept the teachings of those who explained away the most glorious promises of the Word, and enlarged

on all its threatenings, he searched the Scriptures carefully for himself before God.

Patiently, prayerfully he worked, believing in his heart that the fundamental truth of inspiration is this, "God is love." And he found it even so. This runs through the Word like a strain of music, making grand harmony with all other truths; shines through the Word like a glorious light, making "crooked places straight and rough places plain."

"He staggered not at the promise of God through unbelief, being fully persuaded that what he had promised he was able also to perform."

By his life was illustrated the sanctifying power of the truth: even his enemies spoke with admiration of his purity and uprightness. The praises of his Master were ever on his tongue, and when listening to him, one felt that here indeed was a man of God. He hoped to live till the Master came, and yet, he said, he knew not which he would prefer—to live till that blessed time, or to die and rise to meet his Lord.

To us who loved him, it seemed hard that so painful and lingering a disease should be laid on him, but through those weary months he made no complaint, he trusted the Master's love, and he knew that he would be called to bear no unnecessary pain. *We* could not see, but doubtless our Lord did, that this trial of his faith and patience was needful to fit him for his place in the temple of God. To prepare him for the work that he is to do as part of the "Bride of Christ," in that blessed day for which we long, "when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken of by the mouth of all his holy prophets since the world began."

"Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

New York.

LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

I have received a card announcing the death of your and our precious, loving kind friend, father, husband, brother, many kind names in one—George Storrs. Precious name! how much my God has made it to me, and how much I prize the gift; but how much it enhances the value of the gift when I contemplate the greatness of the Giver; Yes, dear sister, our own dear sleeping one was given to this sinful, suffering world by a loving God who marked out his path, and gave him strength and moral courage to walk in it. I shall forever bless God for raising him up, and doing so much for me, and for thousands who will rise up and call him blessed. Yes, I hope to meet him in those blessed *ages*, where none shall say "I am sick or suffering"—where those that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever. Take courage, dear sister, your hope for the dear one is big with immortality. He will not sleep long. The Master hasteth greatly and will soon be here. God grant we may all be ready.

I can say that the patience, long-suffering and gentleness of our departed brother, under every trial, persecution, pain and anguish, have given me new strength to suffer like patiently—all our God sees I need. And shall I wish the dear brother had suffered less? No, God forbid.

> "For when we stand with Christ in glory,
> Looking o'er life's finished story,"

shall we wish that they that be wise shall shine less than the brightness of the firmament; and they that turn many to righteousness, less than the stars forever and ever? No, I hope to see our brother holding a sceptre on the throne of the Lamb, being a king or priest unto God and the Lamb. And, dear sorrowing friend, forgive me when I tell you, I could never feel to pray for him as many did, that God *must* raise him from his bed of sickness, that we *could not* do without him; and as I asked to know what I should pray for, the beautiful lines would invariably come to my mind, "Thou art weary, love, and needest rest and repose."

Sleep on, dear brother—blessed sleep! Soon Jesus will come and wake thee up to glory and honor everlasting! I pray God may give you and your dear daughter great consolation and good hope through Jesus Christ our Lord, and bring you with all the dear ones into his everlasting kingdom. My health is poor—severe pain has ruined one eye, and the other is affected. The dealings of our Heavenly Father with your dear husband have increased my faith, and I feel, more and more, that it is a loving God that chasteneth, and I will bear it without a murmur. I bless God that you had such a companion, that he lived in my day. Yes, I love to repeat it, *George Storrs*, and always rejoiced to see it. When an EXAMINER came, then I knew

he lived, and was working for my good and the cause of our Father, and of Christ our Redeemer.

Fredericksburgh, Iowa.

FROM LUCRETIA B. LAMB.

MY DEAR BEREAVED SISTERS, the widow and orphan daughter of my precious brother, GEORGE STORRS, who was to me the dearest brother I had on earth. He was more than a brother, for he was my teacher in gospel truth, as no one ever was. His SIX SERMONS were the first writings that I read upon the immortal-soul question. I was so much afraid of imbibing error, that I would read nothing upon the subject, but went to my Bible and read that through carefully, but could find no "immortal soul." I wrote to my brother in Philadelphia for an explanation of some difficulties; he sent me the SIX SERMONS: the subject from that time has been clear to me.

The "Age to Come" also, he made so plain, and supports it by such an array of Bible truth, that it seemed to me impossible for a Bible student to reject it. "He being dead yet speaketh" through his writings. "Blessed are the dead who die in the Lord," as we are entering this time of trouble. "Yea, saith the Spirit, for they rest from their labor, and their works do follow them."

It has been deeply impressed on my mind that the truths your father labored so long and so faithfully to defend, will take root in the hearts of friends as never before, and thus his works will follow him. His sleep will be short; all things bear witness that redemption draws nigh, and therefore we should lift up our heads and rejoice. If the love of God dwells in us, we may be constrained to rejoice even in tribulation, for its result is glorious; leading us to be partakers of our Father's holiness, which is his design in affliction.

You express a desire that your father's friends may not forget you. I can assure you that I shall not; both of you seem dear to me as the widow and daughter of one so dear as brother STORRS, but above all, you are the children of him who is to me the "Chief among ten thousand" and to you, also, I trust. Our great High-Priest will soon come again, and we shall see him as he is. What a transporting consideration! May it cheer you day by day in this your loneliness, remembering that the morning of an eternal day approacheth when you are sure to meet the loved one to part no more.

St. Paul, Minn.

MY DEAR SISTERS: The sad, sad news of the death of our dear brother Storrs reached us last evening. Words of sympathy and condolence wholly fail to mitigate the great sorrow of your hearts. We can only acknowledge that the affliction is God's will. But if there is any consolation to you under the trying circumstances, it must be in the thought, that those who knew and loved him share in your sorrow for his loss. You know all I would say. May the Great Head of the Church sustain you. My husband joins me in every expression of sympathy and regret.

P. S.—I received your letter just after writing the above note. What can I say? Only that my heart goes out to you, in the tenderest sympathy. Your sorrow must be overwhelming; but I venture to say that the "Blessed Hope" was never so precious to you before. I know something of the desolation that death makes, and the aching sense of separation that you will carry in your hearts. Your letter has been read again and again with tears. O how I want to come to you; to sit down by you and mingle my tears with yours! "But the time is short." O how quickly it is passing! and in a little while from this, the tears and the pain will have ceased forever.

Yours in tribulation and in "waiting."

ALICE T. FORD.

Concord, N. H.

VERY DEAR SISTER STORRS: It's due that I drop a tear of sympathy in this your recent bereavement, for I regard it a mutual loss.

I look around to see who is able to receive the fallen cloak and stand in the way of God's calling; for the incumbency is a responsible one.

I have just been looking over the dear brother's last mental labors, printed while on his sick-bed, in which, like Moses, he stood and cast a wishful eye beyond the borders of the Holy Land and the presentation is truly beatific and glorious. I deem it as the keystone of the arch, a closing fulfilment of his embassy.

I still keep his works, and they speak the honesty of his heart, subject to errors as all do who explain the word of God, nevertheless, comprising a fund of knowledge not found in the teachings of the day.

I feel that we have grown in grace and knowledge, since we became readers of the EXAMINER, but my days of tuition are fast closing, having passed my 85th year. Now will sister Storrs and daughter be pleased to

accept our grateful returns for fraternal kindness and brotherly love.

Truly yours,

R. WILLARD, SR.

Haddonfield, N. J.

MY DEAR SISTER STORRS AND DAUGHTER: Having myself but sipped, in prospect, of the bitter cup that you have now drained to the dregs, I feel very incompetent to speak words of comfort to you, but I can and do commend you to Him who is all tenderness and love to his dear suffering saints and who, as Redeemer, was made perfect through suffering that he might redeem a suffering people, and have a word in season, and a cordial for them in every vicissitude in their pilgrim way to that redemption. This is probably the darkest cloud that has ever overshadowed your way—the deepest waters and the hottest fire: but doubtless you can say, *I am not forsaken;* Jesus is with me in it all. For it is written, "I will never leave thee, nor forsake thee."

Oh, the days and nights of sympathy, anxiety, care and labor through which you have just passed, None but God knows; and now as the object of all this is removed from you, you are left unspeakably desolate only as our God fills the vacant place with himself. May he in his unutterable tenderness soothe and comfort your hearts as he only can.

And now, sisters, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. And when the Chief Shepherd shall appear to reward his faithful, may you, with him, receive a crown of glory that fadeth not away, is the prayer of your sympathizing sister in Christ,

E. S. WILLARD.

Haddonfield, N. J.

MY DEAR SISTER IN CHRIST:—I need not tell you how much I was shocked on receiving the postal from Bro. Spencer announcing your father's death. Anticipating it as I had been for months, and yet temporarily buoyed up with the hope of his seeming improvement that he might possibly again rally for awhile and be able to resume his former labors—I who had known him so long and so well; I, who had often sat and heard from his own lips the precious truth as declared by him from God's word, while a sojourner in New York,—I who am indebted to him under God, for much of the light I now enjoy—oh, I was filled with profoundest grief at the announcement of his death! I felt that not only had a great man in Israel fallen, but that I, too, had lost a spiritual father. I had learned to love him not only for his Christian manhood, but also for his boldness, his fortitude under the most discouraging circumstances, his ardent zeal, and his uncompromising fidelity in promulgating unpopular truths in his Master's cause.

Having passed the average age allotted to man and exceeded his four-score years, he has at last fallen—*fallen in the harness*. Cut down in the fulness of years, he has been gathered as a ripe shock of wheat. His work faithfully done, he sweetly sleeps in Jesus. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labor; and their works do follow them."

I believe his sleep will be short. Our Forerunner has gone into the heavens, "from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body;" and then, O glorious thought! we shall see Jesus, and with the company of saints we expect to again see our beloved Father Storrs.

O that my life may be as blameless as was your excellent father's! "As for me and my house we will serve the Lord," that we, too, may be accounted, together with your father, among the number of the Saviour's "precious jewels."

My warmest Christian sympathies are with you in your great bereavement; but we mourn not as those without hope, and expect that death's triumph will indeed be short.

With Christian love to your aged mother, and well-wishes for your future,

I am very truly

Your brother in the Lord,

C. W. BUVINGER, M.D.

Pittsburgh.

DEAR SISTER STORRS:—The postal came last night bringing the sad intelligence that our venerable and much loved brother Storrs had passed from life and was numbered with the dead. Although we have felt that such an event was possible, yet lately and for years we have dreaded the coming of the grim messenger for his dear and much valued life, and we feel that a mighty one has fallen.

He is resting from his labors after a long and steady conflict for truth and the life of Christ. I envy him the close of a life of triumph. A clear prospect of a part in that first resurrection—having been faithful unto

death—and a conqueror's glorious crown, await him, till the day of his Lord's appearing. Yet being dead, he will be spoken of, and his writings will live and work mightily to the overthrow of error and vindication of the loving character of our heavenly Father.

I sympathize with you in your bereavement and loneliness, and pray that peace and comfort may attend you to life's end.

Sister Hattie, I never met, but am thankful you have one so near you to administer to your needs.

Extend my kind greeting to her, and others who may be with you.

In hope of eternal life,
Your brother in Christ
DAVID J. ELLSWORTH.

Windsor, Ct.

DEAR SISTER STORRS:—I have just received a postal informing me of the death of your dear and loving husband. Oh, how bitter the cup! I have passed through the same trial—laid away a loving companion, a kind father and a worthy man, but he rests in hope. And when I think our dear and loving brother has passed away, no more shall we see his kind face, or hear his loving voice, or read his precious documents, my heart is sad; but he is at rest, nothing can disturb him now, his toils are over, his labors are ended, but his works will follow him.

You will miss him—no tongue can tell nor pen describe it; his chair is vacant; his seat at the family board unoccupied; his pen is idle; every thing tells that he is gone. But you have the blessed consolation that you will meet him again, that he will come "from the land of the enemy." It will be but a little while before the bars of death will be sundered and he will rise triumphant:

"O glorious hope of heavenly love,
It lifts me up to things above,
It bears on eagles' wings;
It gives my ravished soul a taste
And makes me for one moment feast
With Jesus, priests and kings."

May great grace and consolation be and abide with you and your dear, loving daughter, is the prayer of your friend and well-wisher. MRS. I. G. MALTBY.

Bristol.

DEAR SISTER STORRS:—I have a desire to write something for your comfort in these days in which you will doubtless feel a loneliness you never felt before, as will also your dear mother in her weakness and declining years; after so many years living together the stronger one has gone to rest from his labors first. O, I know something of the thoughts and feelings that will come over you, at times seemingly like a wave of the ocean, which almost seems as if it would drown everything in its pathway; but there is a Mighty One that can control and say, Thus far shalt thou go and no farther. O to him you can go, into his tender loving heart pour your cares, for he careth for you. I am glad to know that your father fell asleep in hope of a glorious resurrection in God's own good time.

Almost every day since I received the last number of the EXAMINER I have thought of you and hoped faintly that it might be started with the new year, but I had my fears about your father ever recovering so far as to be of much assistance in furnishing expositions of Scripture for its columns. It would almost have been a miracle if he had been able to do so after such a painful sickness as he had passed through, and considering his age. I, desire you all the consolations God is able in his wisdom to give you, and that I think is a good deal, for, "like as a father pitieth his children, so the Lord pitieth them that fear him," etc.; and again: "A father of the fatherless and a judge of the widow is God in his holy habitation." Precious words are these; take them as to you and for you is the desire of your friend.

MRS. L. H. WHITNEY.

Clinton, Mass.

MY DEAR MRS. AND MISS STORRS: In this morning's *Tribune* I saw the release of your dear husband and father. Instead of sorrowing with you, I rejoiced that his great and long suffering, so patiently endured, was ended. In saying this, dear friends, I do not forget how much is gone, nor the vacancy that can only be filled by an Invisible Presence, on whom perhaps you may learn to lean more trustingly now the earthly props are gone. What rich memories you have of his long life—of his marked fidelity to his convictions! How faithful he was when it cost *persecution* to be an anti-slavery man! I remember him with reverence and honor in those days, when he was dragged by wicked men from the pulpit for speaking the truth. Not many are earnest enough at present to be persecuted. A long and faithful life is ended. May you accept serenely and patiently as he has taught us to do.

"God knoweth,
I see not a step before me,
As I tread on another year;

But the past is still in God's keeping,
The future his mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.

"So I go on not knowing;
I would not if I might;
I would rather walk in the dark with God,
Than go alone in the light.
I would rather walk with him by faith
Than walk alone by sight."

Yours in sincere sympathy.

M. W. MANNING.

Brooklyn, N. Y.

It is thought best to republish the Editor's sermon "God is Love," prefaced by a memorandum that is found in his diary, on the occasion of his latest birthday.

"Great have been the mercies of God to me. I retrace his lead of me from my birth, and I see mercy and love at every step of my life. I give glory to God and the Lamb for all the loving-kindness which has attended me unto this hour. May my whole being be an unreserved free-will offering to the promotion of the knowledge of God and his Son Jesus Christ, my Lord and Redeemer. Forever and ever may I be employed in promulgating the truth concerning the LOVE of GOD in Christ to the human race and in leading them to be reconciled to GOD and the LAMB."

"GOD IS LOVE."

A SERMON BY GEO. STORRS.

In all our investigations of religious truth, or inquiries after it, it is essential that we have some central and undoubted truth to be our polar star, or a light that shall control all our movements in our investigations. Without this, our course will be clouded, and we can arrive at no certain conclusions on which to rest with an undoubting faith, feeling we are on that foundation which is immovable. Happy for us, revelation has given the needed solar light, which lights up the whole system of revealed religion, and is the polar star by which we may always determine with certainty our course. That light, that guiding star, is the grand truth —

"GOD IS LOVE." (1 John iv. 8, 16.)

Here is certainty; here there is no ground for doubt, and here there must be no doubt: to doubt is to peril all. If this grand truth is questioned, or held as if it were possible to be untrue, we are liable to wreck at every step in our investigations in relation to the government of God over the creatures he has made; nor can we be certain that any of our conclusions in these matters are correct.

The first great business, then, of all teachers of religion is to fix this truth in the minds of men so that it shall be undoubted and unquestioned. Till this is done, little or nothing can be accomplished in leading them "to serve the living and true God, and to wait for his Son from heaven." (1 Thess. i. 9, 10.)

The grand chart, then, by which we are to make our voyage in search of truth, and by which every other view claiming to be truth is to be tested, and its real character decided, is this solar truth, "GOD IS LOVE." Any system or theory that will not harmonize with this, and does not revolve around this as its controlling power, we may rest assured, is not of God. However plausible it may appear, even though it may resemble an angel of light; however much it claims to be a revelation from God, if it has not on it, in blazing brightness, "GOD IS LOVE," it is a deceitful light, an *ignis fatuus*—a false and bewildering phantom which has originated in some diseased human brain, which has yet to learn the true guide into all truth.

The beloved disciple, who leaned his head on his Master's bosom at the last supper, and who, of all others, drank deeply into his Master's spirit, understood this grand theme, and manifested its true spirit in all he said and wrote. Love was with him the all-absorbing thought. It was his sun, his guiding-star, to determine his own relation to God and that of all others. How clearly does he set forth the subject in the chapter before us: "Beloved, let us love one another, for love is of God [flows from him as its fountain]; and every one that loveth is born [begotten] of God [hath received of his spirit of love, verse 13], and knoweth God [is a partaker of the divine nature]. He that loveth not, knoweth not God, *for God is love.* . . . Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit [his Spirit of love: like as God is love, so we, in our measure, are love; and by this we *know* that we are of God]. And we have known and believed the love that God hath to us. *God is love;* and he that dwelleth in love dwelleth in God, and God in him," etc.

In these statements of John the great chart is spread out before us which is to guide us in all things doctrinal, experimental and practical. Anything which fails of conformity with this grand theme, whether in doctrine, experience or practice, is not of God, and is to be rejected from our religious system.

But can this view be reconciled with God's government of the world? Not by the schemes generally held, and which are misnamed "orthodox," and to which we are

called upon to do homage; but by the Bible, interpreted strictly in view of this solar truth, all in harmony, and God's whole administration is seen to be but the outgoing of love to all the subjects of his government. To make this statement plain to every unbiased mind, let us contemplate the dealings of God with men from the beginning of the world.

When God created man he fitted up for him a garden of delights—everything that was good for food and pleasant to the eye; nothing was lacking to constitute his state one of pleasure and joy. This was love's installation of man in life's joys. But man was only an animal being at present—though superior to all other animals—appointed as their lord, and designed by love for a higher sphere, or to have developed a spiritual nature, capable of more intimate union and communion with his CREATOR.

That this advancement into an endowment of a spiritual nature, which should constitute him undying, and thus God-like, should not become an evil, love was careful so to order that it could not possibly become a curse instead of a blessing; or, in other words, love guards against the possibility of endless suffering.

To settle this point, love tests the man as to whether he will develop a mind in harmony with the divine mind, or a mind in perfect subjection to the will of his CREATOR. Such a development was essential to man's safety and happiness, if he is to pass into a spiritual and immortal, or undying, state. For, to let him pass into such a state without a voluntary subjection to, or harmony with, the divine will, would be to make him an immortal sinner, and consequently eternally miserable, because eternally out of harmony with a superior power.

Hence, before endowing man with a spiritual and immortal nature, the love of God appointed a trial for him; and love decided that if the development should prove inharmonious with his CREATOR, the man should return to the dust from whence he was taken. Thus, not only the trial itself was an act of love, but the appointment of death in the case of a failure was also an act of love—it was the best thing that could be done for one whose will developed itself in opposition to the will of God, his Maker.

Death itself, then, is seen to be an administrative act, prompted by love as a preventive of continued sin and misery. Love could never allow a being to come into existence, or remain in existence, when his sorrows and sufferings, on the whole, would outweight his joys and pleasures. Love made such an event impossible. It could not be otherwise and God be love; but "GOD IS LOVE," and that made it certain that whatever should be the final result of man's trial, his existence, while it continued, should have joys and pleasures far outweighing all his pains and woes. That such is the fact in this life, no sane mind will dispute: hence, all men love life, and wish to protract it as long as possible, notwithstanding its infelicities.

If such are the facts in the present state, it is not possible for love to appoint for sensitive beings a state of unmitigated or hopeless suffering; and the idea is an impeachment of the divine character and administration. Love, then, we see, at the outset, provided against a life, whether long or short, made up of hopeless sufferings. No attribute of the Divine Being, who is LOVE, could allow such a result; even justice, of which some religionists talk so much, could never override love to produce such a result. Hopeless torture in a future life, then, is an impossibility; it can no more take place than God can cease to be God.

I have said that death itself is the appointment of love. This is true in regard to all the finally incorrigibly wicked. After love has exhausted all the means consistent to be used with reasonable creatures and their freedom of will, if they continue to resist the efforts of love, and persist in hostility to the divine will, a continued life must be plunging them deeper and deeper in unhappiness till life itself would become a source of living torment, not unlike the fancied theological hell. Hence love appoints death to end their wretched existence before they reach that awful condition. How boundless the love that thus ends their mad career in sin and self-torment!

These remarks apply to all men to whom God has made known his love in providing a remedy for sin and death. If that remedy has been proclaimed to them, and they wilfully reject it, their wickedness obtains a maturity and their state a hopelessness which causes love itself to cut them off as the best possible disposal of them.

Love appoints death, also, for the righteous for a season, that they may rest awhile till the time appointed of the Father for their glorification. This life, while it has its joys for the righteous, the chief of which is the blessed hope of the future and eternal weight of glory, has continued trials also for them. Their own personal conflicts with evil in themselves, and the sufferings often experienced in this quarter, are one source of their affliction. The trial by the wickedness of others, either from persecutions in some form, or from the general disregard of God and his authority, and the oppression of the poor and needy, whose sighs come up into the ears of God like the

sighs of the Israelites in Egypt, is another cause of sorrow and trial to the good, and often their righteous souls are vexed—distressed—by the unlawful deeds of those by whom they are surrounded, and among whom they are obliged to dwell. After enduring these things till they are fitted to reign on the earth with Christ in his glory, love appoints them to rest, or sleep in the dust of the earth till the fulness of time shall come for their glorification. It would not have been love to continue them in life's trials to the time appointed of the Father for the earth, their inheritance, to be renewed. Think of Abraham, Isaac, Jacob and other ancient worthies, being continued in this trial state for thousands of years; then ask yourself if it was not an appointment of love that they rest in the sleep of death till the time for the consummation of their hopes should arrive, and thus the intervening space be, to them, annihilated; and the moment of their closing their eyes in death be to them the moment of their glorification, together with the whole family of the redeemed. A right conception of these things makes the great fact, "GOD IS LOVE," stand out in amazing glory, and should cause us to magnify his wisdom, power and love altogether.

But the most amazing development or manifestation of the grand truth, that "GOD IS LOVE," is found in the wonderful fact that he sent his Son into the world to rescue us from the death-state to which we all were hastening, and from which we were powerless to deliver ourselves. The statement of this great fact is thus announced by the Son of God himself: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Here, in one verse is summed up the state of man without divine intervention, viz., going out of life, perishing, returning to the dust, without power to survive in death, or revive from it; hopelessly lost to life, of himself. In this state God's love made its most wonderful manifestation. It put forward the highest loved One of the Infinite, and subjected him to humiliation such as earth never saw; to reproach, such as no mere human being could think of voluntarily submitting to; to sufferings, such as no man can fully estimate; and to death in the most dreadful and revolting form: all in love to dying men, and to open a way for their deliverance from sin, and "death, the wages of sin." Why this great and marvellous undertaking? Because "GOD IS LOVE," and he "so loved the world,"—the whole race of men; not a soul of the human family was left outside of this range of the love of God. But this love, in order to avail in rescuing men from death, from perishing, must be met by love in return, or faith in God's love, and a reliance upon the Son of God's love for the needed deliverance from death, wherever Christ is proclaimed. Without this return of love and confidence, or faith on man's part, man fails of a final redemption, or comes short of an endless life. He rejects the deliverance love provided, and wilfully rejects the REDEEMER.

LOVE has provided for the redemption of the whole human race from sin and death. "There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Tim. ii. 5, 6.) Love and truth are pledged to see this testimony is made to all men in some period of their existence, here or hereafter. But "the times and seasons" for it to be done, "the Father hath put in his own power." (Acts i. 7.) Suffice us to know that God hath promised, and confirmed it with an oath, that it shall be done; that "in Abraham and his Seed all the families of the earth shall be blessed." That blessing includes the fact that "God will have all men come unto the knowledge of the truth." (1 Tim. ii. 4.) That truth embraces the fact that "God so loved the world (all the human race) that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.) That Son "gave himself a ransom for all;" and that fact is "to be testified" to all "in due time."

Did Love give that Son, and that Son give himself a ransom for all, and yet let any one of the race perish without ever having heard of Love's work in his behalf, and without having the opportunity and means to secure the everlasting life, by believing on the Son of God? To believe such an administration belongs to the government of God, is to believe that the apostle John was an impostor when he said "GOD IS LOVE." No soul of man will perish without first having had the true knowledge of God and of Jesus Christ, and an opportunity to accept the great salvation. Any other view strikes down and gives the lie to the grand leading truth of God's governmental administration, that he is love. Any other view shocks the reason God has endowed man with, and is a libel on God's government; and its natural tendency is to lead men to reject a revelation which they are taught revives dead men to hopeless sufferings, and another extinction of life (thus forced on them), or endless torture.

From such thoughts we turn to the fact, that God has provided for the perishing children of men an inheritance where no sorrow, no pain, no want, no death, can ever disturb their peace or interrupt their joy, or in the slightest degree invade or mar their pleasure. All this because "God is Love;" and all this is a free gift of his love to those who have sinned against him, but who, by the manifestation of his love, have been won from the ways of sin to give love for love; for "we love him because he first loved us;" and "herein is love, not that we [first] loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world that we might live through him." (See 1 John iv. 9, 10 and 19.)

This love gives eternal life—a life to run parallel, in the future, with the life of God himself; endlessly increasing in new joys and glories, as shoreless as eternity itself. Then will the redeemed ones be ever exploring the depth and breadth of the grand truth, "God is LOVE," and still be shouting, "O, the depth of the wisdom and love of God!" And as eternity rolls on, and they take new soundings on the shoreless sea of God's love, still they cry, "O, the depths!" And as wave after wave of love rolls over them and bathes their whole being with its comforting power, how will they exultingly cry out, "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory by Christ Jesus throughout the endless succession of ages." (*MacKnight's* translation of Eph. iii: 21.)

When the bliss of that immortal state shall exceed all that thought can reach, the grand chorus will still, everywhere in God's vast universe, be echoing and re-echoing, "GOD IS LOVE." Yes, "every creature in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them," will join in the harmonious and triumphant song, "GOD IS LOVE." (See Rev. v. 11–14.)

"They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the LAMB which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and God shall wipe away all tears from their eyes:" and all this because "GOD IS LOVE."

What can I say more? This love, O man! O woman, young or old! calls after thee from reason's dawn, saying, "Why will you die?" Will you not hear this voice of love? I know you have been born and educated under a human theology that has sought to arouse you by horrible representations of God's designs toward you, till your heart has become so hardened that, insensibly, you have come to regard God's service as only an awful necessity, and to be entered upon only to escape a horrible state of endless torture, which you have been taught God has prepared for his enemies. Such representations have so blinded your minds that, when approached with the grand message of this discourse, we seem to you "as one that mocketh!" Such a message begins to take hold of your heart, but the prejudice of your education makes you fear we are but deceiving you; and your old teachers cry out, "*Infidelity!*" so that, though you are almost disposed to yield to love's power, you start back with fear lest you should believe too much, and thus be wrecked.

Well, if love cannot win you, what will? The dread of a theological hell may sometimes alarm, but you know never kindled love in your heart. It has made many hypocrites, professing to love God so that they may escape the hell of torments, but it never did and never can produce the genuine principle of love. I do not say that none love God who believe the doctrine of future hopeless torture, or eternal torments; but I do say, those views never produced love in the heart of man, and never can. It is only when the mind turns away from such views to contemplate the love of God in Christ, that love arises in the sinner's heart.

I ask you, as a perishing creature, to turn your eyes at once to the grand truth of the text, "*God is Love.*" Let no other thoughts intrude till this is so established in thy heart that sin will be hateful in thy sight and you find yourself cleaving to the fountain of love, and all thy sins will vanish away before the rising stream of that love which shall flow through thy entire being, and you will find yourself a new creature in Christ Jesus, whom God in his love gave unto thee, O sinner! to bear away thy sins, and to anoint you with the Holy Spirit of promise, which shall shed abroad the love of God in thy heart in such heavenly measure as shall make the yoke of Christ easy and his burden light. All this because "GOD IS LOVE."

Were the whole earth a parchment made,
And every man a scribe by trade;
Were the vast oceans turned to ink,
And every stick into a quill,
To write the love of God to man
Would drain the oceans dry;
Nor would the scroll contain it all,
Though spread from sky to sky.

THE BIBLE EXAMINER.

GEORGE STORRS, editor and proprietor of the above magazine, has lived, finished his work, and passed away; and all those who, like the writer, have been among its constant readers and supporters, may be allowed to record a few reflections in this its closing number.

A generation of our race has "gone the way of all the earth" since the issue of the first copy of this magazine; and it may be both proper and profitable to inquire if its publication has answered the purpose and design of its faithful and persevering editor? Its entire issue, its whole history, must answer the question. The great and important subjects which engrossed its whole attention, and in the discussion of which it desired to instruct and enlighten both the Church and the world, were the "*mortal condition of man by nature*, and his elevation to *immortality only through* Jesus Christ, the Redeemer of man; the unconscious condition and the literal resurrection of the dead, and the speedy, *personal* return of our Saviour to establish the kingdom of God, and put in motion a series of events which, in their fulfilment, should put an end to *sin* forever and destroy *death* itself from among the race, whose ruin and destruction seemed inevitable." That the EXAMINER wielded a very important and extensive influence among Christian believers on the above subjects cannot, for one moment, be called in question. In its earliest issues, it was forced to contend with the most determined and vigorous opposition, and its friends *will* not, and *cannot*, forget the terribly severe criticisms, the sharp reproofs, and the final charge of "infidelity" which assailed its courageous and Scriptural articles on the above and cognate subjects. Confident in the truth of its position, and fearless and determined in spreading abroad the constantly accumulating evidences of the Scriptural ground of its teachings, it persistently kept on its way, fearing only that its means might limit its extensive circulation among truth-lovers. So persistent, so effective, were its teachings and arguments, that it is simply impossible to avoid the conclusion that, at the present time, the larger number of Bible believers in this country silently accept or openly advocate the views presented in the pages of this magazine on the above subjects. At the period of its first issue, we may inquire, What religious magazine arrested the attention of its readers, or what pulpit declarations electrified its audience with the *denial of man's natural immortality?* Who, of the many thousands of theological teachers, announced the soul-cheering doctrines of the Church in the first century of our era, so ably argued and so successfully maintained by the EXAMINER, whose constant advocacy of these long-forgotten, but glorious doctrines, on which depends (according to the reasoning of St. Paul) the entire system of human redemption, viz.: the return to earth of Jesus Christ and the literal resurrection of the body? These inspiring doctrines, which imparted to the early Christians a courage in suffering, a heroism in martyrdom, so truly marvellous, that, to this day, the influence of their examples forms a stimulant to patient suffering almost as powerful as in their own age,—these doctrines had become nearly obsolete, passed almost into oblivion, the Church evidently preferring to worship an *absent*, rather than a *soon-coming Lord;* to believe in a *mythical*, or so-called *spiritual*, rather than a *real, literal resurrection.* The influence of the EXAMINER, with its generally well-written articles, struggled long and well in maintaining these important doctrines of the early Church; and, as before remarked, the present intelligent Christian community is greatly indebted to the EXAMINER for the revival of these long-forgotten, but very important, elements of early Christian faith. Indeed the conviction is forcing itself upon the minds of the larger number of Christian believers

that there is no hope for the Church or the world but in the personal return of Christ to save a race who are rushing on to certain destruction, in the vain belief that they are *saving themselves* by a devotion to the subtle sophistries and pleasing delusions of modern ideas. In thus noting the progress of the views promulgated by the EXAMINER, its numerous friends and readers would award to its now deceased editor and proprietor the characteristics of a "pioneer" and one who has battled faithfully, manfully and well, in supporting and sustaining against much opposition the precious doctrines on which hang *the hopes*, not only of *Christians*, but of the *world* itself; for in these last days we are more impressed than ever with the truth of those significant words of early Christian writers. The world itself awaits, in an agony of suspense, the coming, not only of an age of peace, but also an age when, throughout the vast domain of the whole earth, it shall be proclaimed, "and there shall be no more death." H. F. JOHNSON.

New York.

BRO. BLAIN, who is now 88 years of age, writes: Dear Sister Storrs, I take the time to write a few lines to express my deep sympathy with your great loss. Never have I lost a friend who was so much to me as Brother Storrs. I feel it most deeply. I trust God gives you faith to bear your irreparable loss with composure and trust in him. Let us all daily say, "Thy will be done." We shall soon rest with him in hope of a reunion.

JOHN FOORE, of Galesburg, writes: Your card of Dec. 29 is at hand, bearing the sad news of the death of our beloved Brother Storrs—our teacher to whom I, for one, am greatly indebted for the glorious truth of the blessing of all nations. Well, we need not mourn as those that have no hope. Brother Storrs will not sleep long—he will be wakened at the sound of the last trump—receive immortality and eternal life, and have a place among the kings and priests of God and the Lamb. May the good Lord bless and cheer his friends and enable them to stand up under this severe trial!

SISTER STORRS: You have my sympathies in your great bereavement. When I say we mourn his loss, I think I but express the feelings of most of his supporters in the cause of truth—perhaps it would have been better to say helpers. I pray that our heavenly Father who is love, will comfort you in this hour of affliction. Words are inadequate to express my sympathies, and words are of little avail in filling the void in your heart or stopping its aching. The blessed assurances of our God and Saviour can alone accomplish that—blessed be his holy name for them. May God's deep and abiding consolation be with you forever! Yours in the hope of the soon coming of the Master.

S. H. REEVE.

South Elliot.

WILLIS JONES, of Castleton, writes: It seems almost too late now to offer you my sympathy upon the death of your *more* than respected father, which occurred in a year now numbered with the past.

What solace can I offer you? I fear, none; and what shall I say then? Already you are not as those without hope for the future. But where is the sunshine for the present? If I say, I fear we shall not meet his like again this side of the tomb, there is no solace for sorrow there; or should I give you a word-picture expressive of how much I admired him for the manly simplicity and sterling honesty expressed in his life-long writings, I fear it would be no balm of Gilead. In my forty-seven years' experience, I have been surfeited with orthodoxy, heterodoxy, infidelity, popery, blasphemy, etc., but to my mind no exposition of the Hebrew Scriptures that I have been able to procure, can at all compare with the writings of your venerable father. In many ways he was one of the most remarkable men of this our day and age, and upon the first publication of the notice of his death, thousands of hearts, honest and true, sent yourself and family their sympathy, though you may not have received the same by post.

SISTER PIERCE, of Milwaukee, says: I have received the sad news of Brother Storrs' death. I cannot express my sorrow—I think, how can we do without him—but the Lord will provide and he will not suffer the truths our beloved and honored brother spent his life to promulgate and so dearly loved, to be lost. But no one can fill his place or write like him. How hard it must have been to see him suffer so terribly, and unable to do anything to relieve him! You can have the pleasing thought that many will call him blessed, and on whom will his mantle fall? *On whom?*

We have on hand all the volumes of the EXAMINER, from 18 to 23 inclusive, which we would be glad to dispose of. The bound volumes are $2 each; unbound, $1; postage paid. We have also many odd copies for distribution, which can be had for the postage, one cent a copy. H. W. S.

ATLA

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